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HOW CAN WE KNOW THE TRUTH OF THE GOSPEL?

Iskander Jadeed

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THE QUESTIONS:

How can you prove the Fatherhood of God to Christ?

It is said that the Torah and the New Testament have been changed. What is your opinion?

Do you have any evidence that Christ died on the cross?

Is not the existence of "four gospels" evidence that the New Testament has been changed?

M.Z.S. TRIPOLIS–LEBANON

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by
Iskander Jadeed

THE GOOD WAY · RIKON/SWITZERLAND

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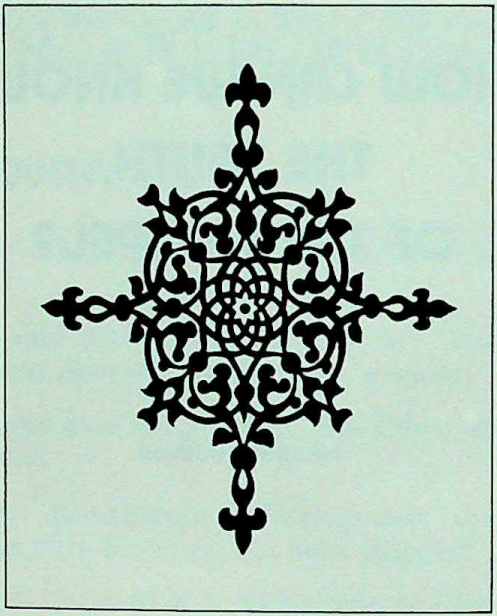

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My Dear Friend,

I am very pleased to note that you have the inclination to investigate the truths of the Gospel. It is good that you have this desire, for we find Paul, the apostle and hero of the Faith saying: "Test everything. Hold fast to the good" (First Epistle to the Thessalonians 5:21).

From the opening remarks in your letter, it seems you want to discuss some Christian beliefs. However, your enthusiasm carried you into the realm of argument with "The People of the Book", contrary to the Koranic injunction "...save in the fairer manner" (Al-Ankabut 46).

But you have forgotten the warning of the Koran which says, "Yet how will they make thee their judge seeing they have the Torah, wherein is God's judgment?" (Al-Maidah 43). In your attempt to object to most of the sensitive Christian beliefs, you have used references from the Koran rather than the Holy Bible which the Koran appointed as arbiter for any disputes between Christians and Muslims. Proof of this fact is that Muhammad himself was referred to "The People of the Book" to confirm the truth of any belief. The Koran says:

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"So if thou art in doubt regarding what We have sent down to Thee, ask those who recite the Book before thee" (Yunus 95).

This command requires of every Muslim, in settling any doctrinal dispute with The People of the Book to accept the judgment of the Book itself. Accordingly, another text in the Koran says: "Surely, We sent down the Torah, wherein is guidance and light; thereby the Prophets, who had surrendered themselves gave judgment for those of Jewry as did the masters and the rabbis following such portions of God's Book as they were given to keep... and whoso judges not according to what God has sent down – they are the unbelievers" (Al-Maidah 45).

It follows then that the Christian is not bound whatsoever to the texts of the Koran. On the Contrary, the Koran calls him to cling to his Book, saying: "Say, People of the Book! You do not stand on anything until you perform the Torah and the Gospel and what was sent down to you from your Lord" (Al-Maidah 48).

I shall now reply to your objection to several Christian doctrines:

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I. THE SONSHIP OF CHRIST

In your attempt to challenge the Sonship of Christ, you used two Koranic verses, Sura Al-Ikhlas and Maryam, but you neglected to refer to a verse in Sura Al-Anaam which says, "The Creator of the heavens and the earth – How should He have a son, seeing that he has no consort, and He created all things and He has knowledge of everything?" (Sura Al-Anaam 102).

My purpose in referring to this verse, is to draw your attention to the weakness of the arguments Islam puts forward when it challenges the Sonship of Christ. Before the rise of Islam some followers of Christianity, mostly of heathen backgrounds, spread a heresy which said that the Virgin Mary was a goddess. Perhaps they identified her with their goddess "Al-Zahra". This heretical group called themselves "Maryamites" or the Followers of Mary. The scholar Ahmad Al-Makreezy mentioned them in his book, "Al-Kawl-Al-Ibreezy" (p. 26). Likewise another writer, Ibn-Hazm, refers to this heresy in his book, "Al-Milal Wal-Ahwaa Wal-Nihal" (p. 47). At present there is not a single

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Christian who believes in it. In fact Christians consider it to be an insult aimed at the majesty of a holy God who transcends all bodily attributes. Christian theologians fought this error vigorously using every Scriptural and logical argument until it disappeared by the end of the seventh century.

From the foregoing we can see that the Koran did not criticize the Christian's doctrine but only this Maryamite heresy whose origins were heathen. Because heathenism was common throughout Egypt, Arabia and Greece its adherents believed that their gods married and had children. Christians, however, do not believe the sonship of Christ to be after the manner of physical procreation through a consort. They believe him to be the Son of God in the sense of issuing from Himself in the Divine Being. "He is the Word of God and from His Spirit."

Paul the apostle referred to this truth when he stated: "Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God – the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his human nature was a descendant of

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David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord" (Romans 1:1–4).

In reviewing the sayings of Christ we find clear declarations confirming his divine sonship, for instance: "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven" (Matthew 16:17).

"This is how my heavenly Father will treat each of you..." (Matthew 18:35).

"Why were you searching for me? Didn't you know I had to be in my Father's house?" (Luke 2:49).

And Jesus answered them, "My Father is always at his work to this very day, and I, too, am working" (John 5:17).

We also read in the Gospel, "I have shown you many great miracles from the Father. For which of these do you stone me?" (John 10:32).

The Gospel account of Christ's baptism in the river Jordan, relates that a voice from heaven was

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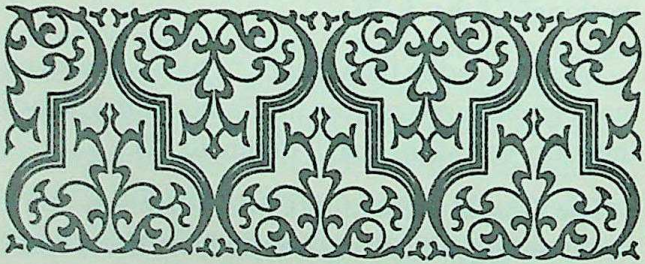
heard on that occasion saying: "...this is my Son, whom I love; with him I am well pleased" (Matthew 3:17).

And now let us return to the verse of the Koran: "Who has not begotten, and has not been begotten." Imam Al-Baidawi interprets it as follows: "has not begotten," in the sense that he had no sexual relationship and was not in need of a helper (or consort), nor a successor... "and has not been begotten" means, he lacks nothing and no emptiness precedes him. So "birth" (or begetting) as used in the Sura Al-Ikhals cannot mean anything but birth in the sexual, physical sense. And this, categorically, is not the belief of the Christians!



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II. THE ALLEGED PRE-EMINENCE OF MUHAMMAD

Muslims consider Muhammad to be superior to all other prophets.

If Christ were only a prophet, I would have had debated with you to find out who is greater. However, there is no question that Christ is greater than all other prophets and all the angels and archangels. He is above all creation in heaven and on earth: above that which is seen and unseen. So it is unnecessary to discuss this subject further. In John 1:1–5 we read about Christ: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it." Hebrews 3:1–6 says, "Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess. He was faithful to the one who appointed him, just as Moses was faithful in all God's house. Jesus has

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been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. For every house is built by someone, but God is the builder of everything. Moses was faithful as a servant in all God's house, testifying as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast."

We also read in Hebrews 1:1–6, "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs. For to which of the angels did God ever say, 'You are my Son; today I have become your Father?' Or again, when God brings his firstborn into the world, he says, 'Let all God's angels

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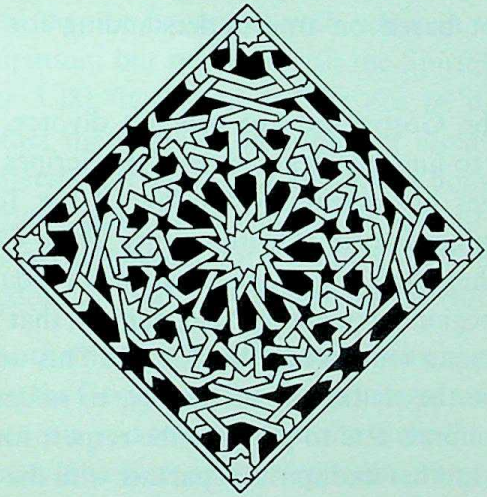
worship him.'" Psalm 2:7 says, "You are my Son; today I have become your Father." Further, we read in Colossians 1:15, "He is the image of the invisible God, the firstborn over all creation."



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III. THE ALTERATION OF THE GOSPEL

Any religious book may be accused of alteration. But there is a difference between making an accusation and providing evidence for your accusation. Your first 'proof' is that the New Testament forbids divorce while the Koran allows it; and the Gospel allows wine while the Koran prohibits it. This seems surely to be quite a weak objection not based on true understanding for two reasons:

1. The Gospel did not prohibit divorce, but sought to limit the arguments of the Scribes and Pharisees in interpreting the law of the Torah concerning divorce (Deuteronomy 24:1). Christ urged the people to go back to what God ordained in the beginning (Genesis 2:24), namely, that man and woman remain together for life. This was to preserve the welfare of the family, to safeguard public morals and to preserve the respect for the wife as mother and spiritual partner with the husband. Nevertheless, Christ allowed divorce only in the case of adultery by either partner, a deed that would loosen the marriage tie (Matthew 5:31). We

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have seen in recent years that some Muslim thinkers and leaders have imposed laws forbidding capricious divorce in order to safeguard the integrity of the family and nation. This may have been in response to the prophetic tradition which says: "To God the most hateful concess is divorce" (Sunan Abi Davood Book 13 Section 3).

2. The gospel does not encourage drinking wine, on the contrary it warns against it saying, "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit" (Ephesians 5:18). It also says, "Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God" (I Corinthians 6:9–10).

Furthermore, the differences which exist between the Gospel and the Koran in legal matters do not entitle you to judge that the Gospel has been altered. If we were to start from this premise, what is there to prevent the Christian from saying that the Koran has been altered because it allows divorce for reasons not recognized in the gospel?

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IV. THE GOSPEL SAYS THAT CHRIST (I'SA) WAS CRUCIFIED, BUT THE KORAN SAYS THAT HE WAS NOT CRUCIFIED.

You seem to be like many people who try to hold on to the letter of the Koranic text forgetting that the Koran itself relates to us the Jewish nation's testimony that they crucified Christ. For it says, "We slew the Messiah, Jesus, Son of Mary, The Messenger of God" (Surat Al-Nisa 157).

The Jewish nation has handed down this tradition from father to son from the first century until today. But their testimony is not the only one regarding the crucifixion of Christ. The following are the reports of others who also testified to this great event:

1. The Prophecies: This is evidence which cannot be denied. Centuries earlier the prophets were inspired to write many of the details surrounding the death of Christ on the cross; such as,

a) Selling Christ for thirty silver coins – "I told them, 'If you think it best, give me my pay;

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but if not, keep it'. So they paid me thirty pieces of silver" (Zechariah 11:12).

b) Buying the potter's field with the money – "And the Lord said to me, 'Throw it to the potter' – the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the Lord to the potter" (Zechariah 11:13).

c) Mocking and deriding Christ before his crucifixion – "Dogs have surrounded me; a bank of evil men has encircled me, they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me" (Psalm 22:16, 17).

d) The terrible wounds He received – "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed" (Isaiah 53:5).

e) He was silent in affliction – "He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is

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silent, so he did not open his mouth" (Isaiah 53:7).

f) He was whipped and spat upon – "I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting" (Isaiah 50:6).

g) They laughed at him – "Many bulls surround me; strong bulls of Bashan encircle me. Roaring lions tearing their prey open their mouths wide against me" (Psalm 22:12, 13).

h) They divided his garments among themselves and cast lots for his clothing – "They divide my garments among them and cast lots for my clothing" (Psalm 22:18).

i) He enquires why the Father has forsaken him – "My God, my God, why have you forsaken me? Why are you so far from the words of my groaning?" (Psalm 22:1).

j) A spear would pierce his side – "...they will look on me, the one they have pierced, and they will mourn for him as one mourns for

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an only child, and grieve bitterly for him as one grieves for a firstborn son" (Zechariah 12:10).

k) He would be crucified between thieves and buried with the rich – "He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth" (Isaiah 53:9).

l) Not one of his bones will be broken – "He protects all his bones, not one of them will be broken" (Psalm 34:20).

When we read the New Testament account we see that all these prophecies were fulfilled to the letter.

2. The Sign of the Cross: The early Christians used the sign of the cross as a means of identification when they were persecuted. They carved the cross on their graves and in the catacombs where they met, hiding from the tyranny of the Roman emperor, Nero. Anyone visiting Rome can observe these signs.

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3. The Preaching of Christ Crucified by His Disciples: Peter said to the Jews, "Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him" (Acts 2:22–24).

4. The Proclamations of Christ Himself. The writers of the Gospels reported that Christ mentioned his crucifixion and death frequently and that their salvation from sin required his death on the cross. The following is one example of such an occasion: "Now as Jesus was going up to Jerusalem, he took the twelve disciples aside and said to them, 'We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!" (Matthew 20:17–19).

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5. The Consistent Witness of Christian Traditions: Since the dawn of Christianity Christ's followers have been celebrating 'The Lord's Supper', which is also called 'the fellowship of the Body and Blood of Christ'. This commandment was ordained by Christ himself in the night that he was betrayed. He told his disciples to do this in remembrance of him. Christ said, "'I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God'. After taking the cup, he gave thanks and said, 'Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.' And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me'" (Luke:15–19).

Christ gave a confirmation that he died to atone for our sins and was the sacrifice for mankind. The disciples practised this sacrament and passed it on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body,

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which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me" (I Corinthians 11:23–25).

6. The Testimony of History: History also recorded Christ's death. Historians recorded this event, devoting lengthy passages to it in their accounts. Some of those historians were: Tacitus, the heathen historian, in the year 55 A. D.; Lucian, the Greek, writing in 100 A. D.; Josephus, the Jew, who lived a few years after the crucifixion. All the writings agree with the Gospel account in regard to the birth, teachings, crucifixion, and resurrection of Christ.

7. The Testimony of the Roman Records: The most important record is a report which Pilate sent to Caesar Tiberias. In it he explains in detail the activities of Christ, the accusations of the Jews against him, and how it was necessary for him to pass the death sentence on him by crucifixion in order to avoid a riot. This document was one of the foremost documents which the Christian schol-

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ar, Tertullian, used in his famous defence of the Christians.

8. The Testimony of the Jewish Talmud: It is well-known to all that the Jews are the nation which follow the Torah written by Moses. Few know the other important book of Jewish tradition known as the 'Talmud'. This book contains a collection of traditions from their forefathers, which, in many instances, is a substitute for the Law of God. Jesus rebuked them in this matter by saying, "And why do you break the command of God for the sake of your tradition?" (Matthew 15:3).

In the Talmud we read on page 42 that, "Jesus was crucified one day before the passover, and that it had been foretold 40 days earlier that he would be killed because he was a magician and purposed to deceive Israel and lead them astray."

9. The Testimony of the Koran: There are at least five passages in the Koran which confirm the death of Christ. Three of them use the words 'death' or 'expiration':

1. Sura Maryam 30
2. Sura Al-Imran 55
3. Sura Al-Maidah 116–117

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The others use the word "rih".

1. Sura Al-Baqarah 87
2. Sura Al-Imran 183

10. The Resurrection of Christ: The resurrection of Christ is perhaps the strongest evidence of his death on the cross, because the holy Gospel tells us that "Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it with strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there" (John 19:38–42). But on the third day, before dawn, a great earthquake happened, for the angel of the Lord descended from heaven and rolled away the large stone from the

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door of the tomb. This frightened the guards, who at Pilate's orders were guarding the dead after they had sealed the tomb. It may be that the dazzling form of the angel prevented the guards from seeing that Christ had risen, when that took place. However, the angel himself informed Mary Magdalene and her companions that Christ had risen, when they arrived early in the morning to visit the dead.

Hence, the Resurrection is an incontrovertible proof that the one crucified was Jesus Christ, because Jesus himself had told the Jews, "Destroy this temple and I will raise it again in three days" (John 2:19). Everyone who denies this is virtually accusing God, Christ and the angels of collusion to deceive mankind.

The Jews' purpose in doing away with Jesus was to stop the spread of Christianity, because they perceived in His message an end to their narrow fanatical racism. So when they succeeded in convincing the Roman authorities to execute Him, and He was laid in the tomb, they thought they had attained their goal. But the Gospel of God cannot be curbed by the forces of evil. It

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didn't take long before it had spread to the farthest corners of the earth. There were thousands who were attracted to the cross of Christ.

And so the Jews did not achieve their ends, but only imagined that they had done so... Hence, the words of the Koran, coming six hundred years later. Those who were in dispute about him were not sure of their facts and thought their own thoughts to be true. They did not actually kill him, because "He rose after three days!" The words of the Koran, then, came as an affirmation of this tremendous event: "Peace be upon me the day I was born and the day I die, and the day I am raised up alive" (Sura Maryam 34). And, "Jesus I will take thee to Me and will raise Thee to Me, and I will purify Thee of those who believe not..." (Sura Al-Imran 55).

And now allow me to deal with the fanciful tale which you mentioned in your letter which is no more than a fable widespread among Muslims. In short, it claims that a substitute was crucified in place of Christ. Let me say that the prophetic utterances before the Incarnation, as well as the declarations of Christ himself makes of this "sub-

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stitute" fable not only an unsuccessful invention but also a very poor myth. Its worse fault is that it makes God – the Exalted, the Esteemed, appear unjust and as a deceiver. What greater injustice is there than that he should cast the likeness of Christ on another, who would then die in his place, without the victim having a say in the matter. And what worse deceit is there than from God to inspire the prophets that Christ would be coming to redeem the world by his sacrificial death, thus removing their sin. Yet when the hour would come he should change his plans, allowing another to be put to death without explaining the reasons, leaving people in doubt as to his honesty? Did it not occur to you that the one wrongly sacrificed would have filled the world with his cries of innocence before being led to death?

Yes, such a story is so poor that everyone of sound mind must reject it. Consequently, respectable Muslim scholars have rejected it, foremost among whom is that authority Fakhr-Ed-Deen Al-Razi. It was he who thoroughly investigated it, concluding that it is a fabrication or a willful distortion of received traditions. Read his commentary on this subject in his exposition of Sura Al-Imran 55.

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Ahmad Hoosain Deedat.
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V. ALTERATION OF THE SCRIPTURES

You said in your letter: "I believe that I'sa, (Peace be upon Him), when he knew of their conspiracy to crucify him 'left His book on earth.' When the one who resembled was crucified, all those books were burned. So certain people re-wrote some of what they knew, adding much extraneous matter of their own invention. This explains to us how there came to be a multiplicity of gospels, each differing from the other. By contrast the Koran was not fragmented nor altered. Likewise the Torah was altered for it is no longer what descended on Moses."

I do not wish to argue with you on the likelihood that the Koran was fragmented or altered; that is not my business. However, I first have the basic right to enquire of you which books were burnt completely? If you refer to the books of the Gospel (Injil) this is an impossibility since they had not been written as yet. If the books of the Torah are meant, these were always strictly guarded in the temples and synagogues. I do not know if you mean literally that Jesus had a book which

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he left on earth to fall into the hands of book-burners; or that they altered its text or portions of it.

I do not think that even a single Muslim in the world would agree with you on this story which is unacceptable to the logical mind. Especially since the Muslim's Koran witnessed to the veracity of the gospel, saying, "O People of the Book! You do not stand on anything, until you perform the Torah and the Gospel and what was sent down to you from your Lord" (Al-Maidah, 71). And, "So let the People of the Gospel judge according to what God has sent down therein. Whosoever judges not according to what God has sent down they are the ungodly" (Sura Al-Maidah, 47).

If we add to these verses the charge to Muhammad to believe in what was written in the Holy Bible (Sura Al-Shura, 15) you are faced with an embarrassing question, namely: Is it right that, hundreds of years after Christ's ascension to heaven, God should call Muhammad to believe in a defective book?

I don't think you are ignorant of the fact that

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Muslims in every generation and age were enjoined by the Koran to believe the Holy Bible. For it says, "O ye believers! Believe in God and his Messenger, and in the Book which He has sent to His Messenger, and the Book which he sent down before" (Sura Al-Nisa, 135). And, "He has laid down for you as religion that which He charged Noah with, that We have revealed to thee, and that we charged Abraham with, Moses and Jesus: 'Perform the religion, and scatter not regarding it'" (Sura Al-Shura, 13).

If we delve deeply in the study of the Koran we find within its pages not only tens of witnesses to the truth of the Torah and the Gospel but also several promises from God to maintain His word free from tampering and alternation. Among them are the following:

"It is We who have sent down the Remembrance and we watch over it" (Sura Al-Hijr, 9).

"... And Thou shalt find no changing the want of God" (Sura Al-Ahzab, 62).

"No man can change the words of God" (Sura Al-An'am, 34).

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To say that the Word of God has been changed is an admission that His promises written in the Koran to safeguard that Word have failed. This is impossible since God is faithful and just, able to keep his Word. This is especially true since His truth and His holiness demand it. Lastly, what, my friend, can you make of the Koran when it says, "Say, Bring a Book from God that gives better guidance than these (The Torah and the Gospel) and follow it, if you speak truly" (Sura Al-Qasas, 49).

And now in fairness to the truth, I cannot but ask those who allege alterations to the Scriptures to say when these alterations occured.

If they occurred before the rise of Islam, then why did the Koran testify to the Holy Bible, confirming its contents and attesting their truth? If the alleged changes occurred after the spread of Islam this claim is also invalid since there are ancient manuscripts of the Holy Bible kept in museums which predate Islam by three centuries. The text of these manuscripts do not differ in any respect from the texts of copies in current circulation.

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In this connection I cannot help asking if it would be right for the Koran to testify to the precious Scriptures as being Truth sent down by God for man's guidance and mercy and subsequently attribute change to it? In practise, if such a thing had happened it would have meant that the Koran had failed in its task as guardian of the Book. For it says: "And we have sent down to thee the Book with the truth, confirming the Book that was before it, and assuring it" (Al-Maidah, 48).

There is one final question concerning this subject: What is the position of those alleging change in the face of solid (logical) factors which put an end to the controversy about the Torah having been changed? It is unreasonable to say that the Jews changed it before Christ. Otherwise Christ would not have attested to it and quoted from it. Equally unreasonable is the view that they altered it after Christ because it would have met with opposition from the Christians. Indeed it would have been impossible for the Jews and the Christians to agree on changing the contents of the Holy Books, firstly because these are people at odds with each other, and, secondly because the

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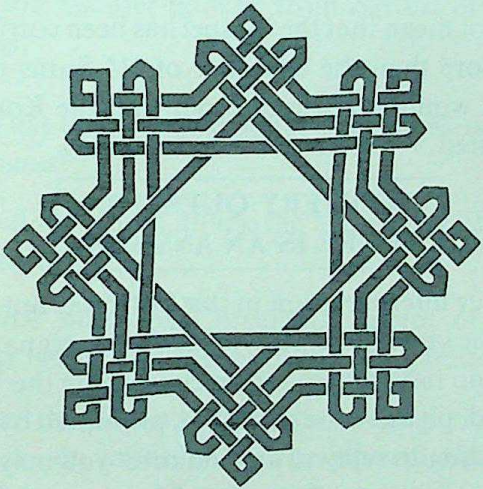
Holy Bible had spread throughout the whole world and in many languages. There was no way to collect the countless copies of it in order to corrupt its text.



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VI. MANY GOSPELS

Your claim that the existence of more than one Gospel and Epistle proves that their substance has been changed, is regrettable. It seems you do not realize that the four Gospels, the Epistles, the Book of Revelation and the Book of Acts together comprise the "New Testament". Therefore, having a number of books in the New Testament does not mean that the Gospel has been corrupted any more than the existence of 114 Suras in the Koran would constitute proof that the Koran is corrupted.

TO EVERY QUESTION THERE IS AN ANSWER:

If our interpretation in this book has not dealt with the verse for which you desired explanations, or if you have any question concerning the Word of God, please write to us. We, prompted by love, are willing to reply to any inquiries you may have in your mind and heart. Send your questions to:

THE GOOD WAY · P.O.BOX 66
CH-8486 RIKON (SUISSE)

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QUIZ:

HOW CAN WE KNOW THE TRUTH OF THE GOSPEL?

Dear Reader:

If you reply to 27 questions correctly, we will send you another booklet from our list of publications.

1. What do you understand of verse 95 of Sura Yunus?
2. Did the Koran attack the Maryamite Heresy, and why?
3. Does orthodox Christianity accept or deny the beliefs and heresy of the Maryamites?
4. Are the Koran's criticisms of the violent attacks on infidelity and polytheism aimed at Christians or Maryamites?
5. Show the difference between the beliefs of the Christians regarding Christ and those of the Maryamites.

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25. Which is the strongest evidence for the death of Christ on a cross?

26. Who asked Pilate for the body of Christ when he hung on the cross?

27. What happened 3 days after the death of Christ?

28. What do you understand of the expression, "only a likeness of that was shown to them"?

29. Who was the Muslim scholar who refuted the story about the "likeness" or a substitute being crucified in place of Christ?

30. Does the Koran testify to the veracity of the Gospel?

31. Does the Koran call upon the People of the Book to establish what is in their book of laws or in others?

32. Were Muhammad and his nation called to believe in the Holy Bible?

33. What do you understand of Sura Al-Qisas, 49?

34. Can the Koran survive if the claim persists that the Bible was altered?

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35. Is it possible to collect all copies of the Bible from every corner of the globe in order to alter it?

36. What does the New Testament consist of?

Send us your answers, together with your full address clearly written, to the following address:

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REPENT AND TURN TO GOD,

SO THAT YOUR SINS
MAY BE WIPED OUT,
AND SO THAT
THE LORD
MAY SEND

THE TIME OF COMFORT.

ACTS 3:19-20

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